

REFLECTIONS

UPON

Mr. *VARILLAS*

HIS

History of HERESY.

BOOK I. TOME I.

As far as Relates to

ENGLISH MATTERS;

More especially those of

WICLIFF.

See Edward Harnes

---Cum primum animum ad Scribendum appulit,
Id sibi negoti credidit solum dari,
Populo ut placerent, quas fecisset Fabulas. Terent.

Printed in the Year 1688.



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I*T having been publicly desired, that those, in whose way it should lye to expose Mr. Varillas, would put themselves to the trouble, The Author of these Papers was willing to contribute his share, in the part concerning Wickliff, having formerly laid together some observations conducing to such a design. Mr. L'arroque indeed has gone before him in the attempt; but that ingenious Gentleman was not well advis'd to meddle in a strange Countrey, till time had instructed him more fully in the Constitutions and Language of it. Our present Reflector has made use of the Amsterdam Edition, not being able to procure that of Paris. He has given Mr. Varillas all the Law imaginable; he has made no advantage of mistakes, which with any reason could be charged upon the Printer; He has*

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contradicted nothing without express proof on his side ; and in things highly improbable , which seem to have no Foundation in History, unless he can confront them with Positive and Authentick Testimonies , he lets the Author alone, and suffers the boldness of the Assertion to be its own security. Last of all, he intreats the Readers pardon, if the Language and Expression are without Choice and Ornament ; his profest business and necessary occasions not allowing him any such leisure.

REFLECTI-

REFLECTIONS

U P O N

Monfieur *VARILLAS*.

THE Enemies of the Reformation, as they seem resolv'd never to leave off writing Controverſie, and being confuted by our Divines ; ſo they are not wanting upon occaſion to turn their ſtyle, and furniſh out matter of Triumph to our Hiſtorians. *Sanders* and *Cauſſin* heretofore, and of late Monſieur *Maimbourg* and Monſieur *Varillas* have thought themſelves qualified for this kind of employment. Above the reſt, Mr. *Varillas* has us'd his Pen with ſuch a partial Extravagance, and with ſo little regard to Modeſty and Truth, that he has not only provok'd the

Learned of the Reformed Profession to chastise his impudence in their publick Writings, but has also drawn upon him the scorn and indignation of several Gentlemen of his own Communion ; who in a sense of Honour and common Ingenuity, have taken some pains to lay open the smooth Impostor. Mr. *Hozier*, Genealogist to the King of *France*, in his Epistle, declares himself to have discover'd in him above 4000 errors. *Pere Bouhour* in a discourse of his, makes it his business to expose him : Even his old Friend Mr. *Dr.* seems to have forsaken him, and gone over to his Adversary *Bouhour* ; from whose original he is now translating the Life of *St. Xavier*. To be free, there is almost as many faults in every single page of *Mr. Varillas*, as in a Printers Table of *Errata* : and if the Arch-bishop of *Paris* would do his Duty, he would find himself bound to put a holy censure upon his Pensioner ;
and

and as he was lately very forward to compel those of the Religion to a Recantation of their Faith, so he ought here to oblige Mr. *Varillas* to an Abjuration of his History : which we now come to consider.

I. *It was then in the year 1374 that Heresie began in England, by occasion of the Bishoprick of Winchester. John Wicliff, Parson of Enthlerod, in the Diocefs of Lincoln, pretended to the said Bishoprick, and thought he had so well taken his measures, that it could not otherwise escape him, than by such an extraordinary accident as humane prudence could not foresee, pag. 11.*] It might be rational to expect that a French Historian would have taken a particular care to inform himself about the Chronology of *Edward the Thirds* Reign ; a Prince, whose actions *France* above all Countrys has reason to remember : But Monsieur *Varillas* takes leave to be altogether ignorant of it, not doubting perhaps but he should meet with Gentlemen, and

and Readers that would not be so uncivil as to contradict the first word of an Author. But a plain Englishman, that has been taught to ask for Truth in History, and not to believe a thing, only because another has affirmed it, whatever may be the consequence, and though he is sure to be called *the Rashest of all men*, will however dare to tell him, that it was not *in the year 1374. that Heresie began in England, &c.* For first, *John Wicliff*

* *Dr. James*, in *Wicliff's* life, after the Apology.

had published his Opinions, and gained a fame by the year 1360. * Secondly, he

was never *Parson of Enthlerod*; nor is there any such Parish in the *Diocess of Lincoln*, or in the King of *Englands* Dominions. If he means *Lutterworth*, he has so disfigured it, that even a *Leicestershire*-man could not know it again. Thirdly, what designs could the Parson of *Lutterworth* have upon a Bishoprick that was full, and had been so for several years

years before? For if *William of Wickam* was in disgrace, must his Bishoprick be therefore void? Or would *Wicliff* grow discontented for a preferment not vacant, and raise a Heresy because the Bishop would not dye for him? After this, unless it appear, that *Wicliff*, amongst his other measures, had intended to dispatch my Lord of *Winchester*, it is plain, he had not laid his designs so deep, as Mr. *Varillas* would persuade us. Fourthly, an Author of equal credit with Mr. *Varillas*, *Polydore Virgil*, has imputed *Wicliffs* ill humours to the loss of the Bishoprick of *Worcester*. From whose Latin, *Florimond de Raymond* has falsely translated it; the Bishop of *Worn* and *Varillas* more falsely, *Winton*.

II. He goes on (in page the 12th.) to give a Character of the Heretick, That he understood the Theology of the Schools, which he taught publicly in the University of Oxford, in quality of
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of *Regius Professour*; That that place had commonly been a step to a *Biskopricks*, That at present *Wicliff* found his Ambition oppos'd by the *Popes Officers*, either because they had entertain'd a Suspicion of him, or Favour for another.]

1. It must be confest, that *Wicliff* might deserve the Title *Mr. Varillas* has bestow'd upon him; but 'tis something strange, that he should stand possess'd of a Dignity which was not founded till about 150 years after, by the Magnificence of *Henry the Eighth*; before whose time there was no *Regius Professour* ever heard of in *Oxford*. In the Paragraph before, *Mr. Varillas* made *Wicliff* so vain as to desire an impossibility, and in this he has put him in real possession of one. 2. The *Popes Officers*, and what follows, *Mr. Varillas* will lay no great stress upon, as being only a flourish inserted by a Figure of the modern Rhetorick, which the *Wits* have call'd Banter.

III. We are told, that *Wicliff* thus disappointed, resolves to revenge himself upon the Holy See: In expectation of a fit opportunity he sets himself to read the Schismatical Books of such as had defended the Emperours and Antipopes, against the Popes. His first advance was, the maintaining, That the English were not bound in Conscience to the payment of Peter-pence, given by King John to Pope Innocent the Third, p. 13.] 1. It may be observed, that *Wicliff* was a man of a very ill temper, to ground all his dislike and aversion to the Church of Rome upon an affront, which we have prov'd it impossible for him ever to have receiv'd. 2. It shall be own'd, that he was ever a profest admirer of *Grosthed* the famous Bishop of *Lincoln*, of *Occam* and *Bradwardin*; that had lately flourish't in *Merton College*, where he himself had part of his Education: To accuse him of having read these and such-like writers, had indeed been

been a proper objection in the mouth of an *Italian* ; But, I admire that an Author who had a pension from the same Master with the Marquis *de Lavardin*, should so far forget himself, as to call those Doctors Schismatical, who stood up for the Civil Rights of Princes, against the encroachments of his Holiness. The whole Collection of *Goldastus* may be read in *France*, and an *English* Historian, whom *Varillas* has reason to know, is said to have been rewarded for writing in the behalf of that cause, the defenders of which *Wicliff* must not be allow'd to peruse without a crime. 3. I find Mr. *Varillas* is much enamoured on the History of the Peter-pence : This is the great Epoche, from whence he has decreed the Historians of the *English* Reformation ought to have started. At present he is much incens'd against *Wicliff* for advising the people not to pay them, and asserting that they might with a safe Conscience

Conscience obey their Prince, who in the year 1364. had prohibited their payment, and left *Wicliff* nothing to do in 1374. but to magnify the action. 4. We intreat, with Dr. B. that if ever Mr. *Varillas* shall have any farther use of the Peter-pence, he would ascribe their Original to King *Ina*, since they were not first given away by King *John*, nor received first by the Pope, whose name, as Mr. *Pulton* thinks, is so hard to be remembred.

IV. *He says that in 1374. the Duke of Lancaster, upon having heard Wicliff Preach, became his Convert, hoping by his Doctrine to support his own interest; He was then the eldest of King Edward the Third's Sons; but had not been so always: The Prince of Wales was born afore him; but he was dead; having left but one Son, so young, that the Duke suppos'd it not impossible to exclude him from the Crown. He found-ed his Ambition upon this, that the right of Representation was not clearly enough*

made out in the Laws which William the Conquerour had given to England : so he hop'd to get over the House of Commons, by encouraging a party against the Clergy, whom they had always hated, p. 14, 15, 16.] First of all, the Duke of Lancaster was not eldest Son to Edward III. in the year 1374. for the Prince of Wales died not till July 1376. I could have easily excus'd Mr. Varillas, if the falseness of his date had lain only in days or months : But it seems he was resolv'd to kill the Black Prince two years before his time, and it had been for the interest of France if he could have dispatch'd him sooner. 2. Mr. Varillas has given us a truth, that the Duke of Lancaster had not always been the Eldest Son : which is well observ'd of him, for he had Three elder, Two of which Mr. Varillas has omitted ; one of whom left a Daughter, that the Duke ought to have excluded, as well as his Nephew Richard ; and 'tis not to be doubted, but there had also

also been a Plot against *Philippa*, Heiress to the Duke of *Clarence*, had Mr. *Varillas* ever heard there had been such a person. 3. The Gentlemen of the Long Robe would desire to know what those Laws are, made by King *William*, in relation to the Succession; and if Mr. *Varillas* has any Manuscript of them among his Anecdotes, he is intreated to send it over, and in requital he shall receive from hence two very necessary implements for a Trader in History, a Play and a Chronicle. 4. In *England*, where we pretend no Salique, the Crown descends by the Law of Nature; by which, the whole Right Line takes place of the Collateral, and Nephews are preferr'd to their Uncles. If any of our Kings, contrary to this Maxim, have possess'd themselves of the Throne, 'tis the respect *Englishmen* bear to a person that has wore the Crown, that keeps them from being severe upon his Memory; but no friend to our Mo-

narchy will pretend to justify the practice. The Tumults rais'd against King *John* only, which have made him esteem'd the most unfortunate of our Princes since the Conquest, are sufficient to testify, that the people ever look'd upon him as an Usurper, and pitied the distress'd *Arthur* when they could not serve him.

5. If the Duke of *Lancaster* had any design upon the Crown, he must have been the most impolitick man in the World, to hope for any furtherance of his project, by declaring himself for *Wicliff*: The whole course of our History shews us, that in such cases the contrary Methods have been always taken, and the Clergy have been ever most powerful in altering the Succession. *William Rufus* had the friendship of *Lanfranc*; *Stephen* was assisted by his Brother *Henry*, Bishop of *Winchester*, and Legate to the Pope. King *John* found a *Hubert* to set the Crown upon his Head. Even the event demonstrates

monstrates, that the Clergy were the persons, by whom the unfortunate *Richard* must be dethron'd, and the Archbishop of *Canterbury* must carry a strong influence in his Ruine.

IV. After the doubt concerning the *Right of Representation*, Mr. *Varillas* makes a short digression cross the Sea into *Bretagn*, whence he brings us a parallel case, where the *English* took part with the Uncle in prejudice of the Neice; *The Eldest Son of the Duke of Bretagn died before his Father, leaving but one Daughter, who was afterwards married to Charles de Blois. The Youngest Son the Earl of Montfort pretended to be heir to the Dutchy, p. 15.*] 1. In this passage Mr. *Varillas* has put the *Eldest Son* instead of the *Second Son*, and has made the *Daughter* succeed her Grandfather, when he ought to have said her Uncle: For there is no Herald will deny, but this is the case in relation to Genealogy; *Arthur, Duke of Bretagn*, by a first venter had two

Sons, *John* and *Guy*, and by a second Marriage, one more, *John* of *Montfort*: Thus he dyed; The elder *John* succeeding; after a time, his Brother *Guy* deceasing, and himself childless, settles the Succession upon *Jane*, *Guy's* Daughter: Against this *Jane* it was, after *John's* death, that *John* Earl of *Montfort* put in his pretensions. 2. It is very unreasonable, we see, to expect a good account of Foreign matters from Mr. *Varillas*, when we find him so unpardonably mistaken in his own; and it would be but a vain thing to imagine that writing of the Reformation in *England*, he should have read Dr. *Burnet*; when quoting a Remark out of the *French History*, he could not afford to consult *Mezeray*.

V. One acquainted with the conduct of Mr. *Varillas*, would be apt to wonder, that in five Pages together there has no Lady appear'd, nor any thing of an Amour: But he can forbear no longer; for p. 16. *The Kings*

Kings Mistress is brought into the Party : She was a Spaniard ; by Name Alex Perez ; who join'd her self to the interest of John of Gaunt, in hopes to be secur'd by him from a Parliament, after the decease of the old King ; who by the discourses of her, and the Duke, had begun to think well of Wicliff, and would have declar'd himself in favour of Him, but for fear of the Popes. p. 16, 17.]

1. Having read that *Wicliff* was a person of great Accomplishments, improv'd by Travel and a large conversation, I began to be afraid that Mr. *Varillas*, who has an Ambition to improve all things into a Love-Intrigue, would have made the King's Mistress have a design of kindness upon him. But finding he had fail'd me there, I began to be-think me who that *Alex Perez* might be, and whether 'twas true, that King *Edward* had fetch'd a Mistress out of the same Country, that Duke *John* had brought his
Wife

Wife from. But who would suspect that this Court-Beauty, whom *Varillas* has dress'd up a *l'Espagnole*, should prove to be no body else but our own *Alse Pierce*, *English* born and *English* bred.

2. Our best Historians have left us no remembrance of any concern she ever had with *Church-Affairs*; only 'tis said, indeed, that her first step to the Royal Favour was owing to a Dominican; and that thus preferr'd, she did once employ her Interest with the King in behalf of the Bishop of *Winchester*; who had no reason to be thought one of *Wicliff's* Friends, if it were true that He, as Mr. *Varillas* has before related, had entertain'd a contrivance to thrust him out of his See. 3. This is certain, King *Edward* the Third had a great esteem for *Wicliff*, so as some have affirm'd he made him his own Chaplain: And to see how the man is mistaken, in saying, the King dissembled the favour he had for him,
left

lest the Pope should be displeas'd by it, it will be fit to tell him that the first occasion of *Wicliff's* rising in the Kings good opinion, was, because he manfully oppos'd the Papal pretences; and that if ever any of our Princes till King *Henry* the VIII. have Asserted themselves from a dread of the Popes, it must be readily allow'd that this King was not much overaw'd by them, in the beginning of whose Reign the (a) Religious were (a) 5 Ed. 3. forbid to send Money to their Superiours beyond Sea; in the middle of whose Reign were Enacted the famous Statutes of (b) *Provisors* and (c) *Præmunire*; and both (b) 15 Ed. 3. confirm'd again by a Par- (c) 27 Ed. 3. liament of his about ten years after.

VI. *We are next amus'd with the reasons King Edward had to be displeas'd with the Papacy: It was by the Popes ill Offices (caus'd by a jealousy they had of the King) that He saw his pretensions*

pretensions to the Empire Defeated; and among other things, Guienne was lost to the French, by his not being able to obtain leave from Rome for the taking the new Tenths of His Clergy. pag. 17, 18, 19.] This whole Paragraph wants but a Translation for its confutation; and Mr. D. might have been as effectual as Dr. B. We shall dismiss it at present with only one Remark, That as never any of our Kings deserv'd better of the Native Clergy of *England* than King *Edward*, so he had no need to ask the Popes leave for Them to be grateful to Him: That very year that he apprehended the designs of *Charles* upon *Guienne*, he borrow'd of them great Sums; and the next, He had given Him by them no less than 50000 *l.* to be paid in the same year. And here again he betrays his ignorance of the *English* Policy and Constitutions: For the Clergy met in Convocation, have always had the privilege of taxing themselves, without

out sending for a Foreign consent ; which our Author would make us believe was sollicitated by King *Edward* in a *Formal Embassy to the Pope* ; but what was that Ambassadors Name we must not know ; for perhaps Mr. *Varillas* has wisely put himself under his old obligation of Secrecy. The credentials of that Embassy will be no where found, unless it be in the company of Cardinal *Bellay's* invisible Letters, or the Original *Salique* Law. Which Simile I take occasion to mention here the second time, because I'd have Mr. *Varillas* to understand, that I am as fond of my notion of the *Salique*, as he is of his *Peter-Pence*.

VII. *We are at length arriv'd to what he calls the depth of the Intrigue, and is really beyond my Fathom : He begins, That before William the Conqueror there were no written Laws in England ; William made a Collection still remaining, of such of the unwritten Laws as he design'd should be abolisht :*
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The Laws he left in force, if strictly observ'd, would have subjected England to the conditions of a Conquer'd Countrey; and the goods of the Ecclesiasticks (which by his Laws he had made his own, p. 2.) would have preserv'd his Ministers in a dependance upon him, p. 19, 20.]

i. Our Author, who has div'd so deeply into the Cabinets of Princes, and discover'd so many Manuscript Memoires, inaccessible to other Mortals, is a little unhappy here, in not having heard of our *Saxonlege*, or *Mercentlege*, or *Danelege* of the Laws of King *Ina*, he that gave the never-to-be-forgotten *Peter-pence*, or King *Elfred*, or King *Edward the Confessor*, and other our Princes before the Conquest, with which Mr. *Lambard* has made a shift to fill a Folio.

2. That Collection he talks of made by *William* the Conquerour, and still remaining, would bear a great price in *England*, if he is willing to part with it, for we could
never

never yet get the sight of such a Record: We have indeed a work of that Reign, a noble piece of *English* Antiquity, the Doomsday-book, but the subject of that does not answer our Authors Character. 3. That *William* the First affected the name and advantage of a Conquerour, and design'd to use the *English* not as Subjects but Slaves, will never be granted by the most impartial of our Historians. 4. Least of all will it be allow'd, that that Prince did ever pretend by the right of Conquest to the Revenues of Holy Church; The confirming of which in all its privileges was the first solemn act of his entrance; and the encreasing of it with the Foundation of a goodly Abbey, was what he chose to be the pious and lasting memorial of his Victory.

VIII. What follows is so gross and unpardonable, that I shall refer him to be corrected by the Almanack, or the Man that shews the Kings at

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Westminster. If the Compositor does not step in to relieve the credit of the Author, and bring him out of this inconvenience, as he calls it, by taking shame to himself, no man hereafter will endure his Books, but in such a Library as *Don Quixot's*, or in such a Catalogue as *Mr. Langbanie's*. He gravely tells us, *That the Two Stephens of the House of Blois, who succeeded the Sons of William, took no care of the unwritten Laws, &c.* Sure he penn'd this passage at a certain season when they say men are us'd to see double: Otherwise, how is it possible for him to make us Two Kings of one Usurper? Who ever heard of King *Stephen* the Second of *England*? Who was his Wife? What Children had he? What did he do? Which King of *France* did he beat? Where was he Buried? 'Tis a Miracle that all this should escape the World; and whilst we, the ignorant, thought there never had been any more than one *Stephen*, *Mr. Varillas* should produce
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another. However, it will be hard for him to prevail with the wary Citizens of *London*, amongst the Statues Royal erected in the *Exchange*, to raise an Effigies to the memory of the Second King *Stephen*.

IX. *To the Stephens*, he says, *succeeded the House of Anjou*; who were reduc'd to implore the authority of the Holy See, to put them in their possession of *England*: In them the Prerogative was weakned, by some reasons no man but *Varillas* would give, and first the *Clergy and Nobility*, and after that the *Populacy* getting the ascendant of the *Crown*, the *Parliament* took its birth. The power of which, during its Session was so great, as to leave almost nothing but the Title to the King: *Henry II.* was the first that would have shook off the Yoke, p.20,21.] 1. The House of *Anjou* was so formidable in *Maud* and her Son *Henry*, and the People so well dispos'd to receive them, that he had no need of any such assistance from abroad. 2. How

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could the House of *Anjou* bring a Parliamentary *Toke* upon themselves, which *Henry II.* should be the first that endeavour'd to shake off, when before *Henry II.* the House of *Anjou* never reign'd in *England*. 3. 'Tis a shame Mr. *Varillas* should know so little of that august Assembly, the Parliament, as to date the rise of it from *Henry II.* whereas at least it ought to have been carr'd as high as his Grandfather. 4. He may think perhaps to make it amends by another mistake, having falsly rais'd them in their Session so far above the King, as in a manner to annihilate his power for the time. One that reads this in a *French-man*, would think he was discoursing of the Doge of *Genoa*; and not of a Monarch, who, as his present Majesty has been pleas'd publicly to observe, has enough power by Law to make him as great as he can wish; though he suffers his Parliament to maintain their just priviledges at another rate, than

than the long-disus'd Estates of a neighbouring Kingdom. And here 'tis probable our Author may think himself safe behind a Quotation fetch'd from *Bologna*; and 'tis likely he will be so: For a Subject of *England* will not presume to interpose, because the matter is of so high a nature, nor a Prince condescend so low as to take notice of an affront, when the Author is *Varillas*.

X. He goes on to tell us, *That Henry II. his designs were prevented by Becket's murder; which happen'd by two indiscreet Souldiers, explaining in too great a latitude some words let fall by the King in relation to the Archbishop. So this project was set on foot no more till Edward the Third's time, who taking up the same design of depressing the States of Parliament, began with that of the Clergy, which by Wicliff's proceedings he was in hopes to mortifie, p. 22.]* 1. Those Two Souldiers of his were Four Knights, Sir *Hugh Merville*, Sir *William Tra-*

cy, Sir Richard Brittain, and Sir Raynold Fitz-Urs.. An Historian ought to understand so much Blazon, as to know a Knight from a Souldier; and not to suffer himself to be so much in haste, as to leave half his number behind him: But Mr. *Varillas* may think he has done the Gentlemen no wrong, in giving them a name so much admir'd in modern *France*; and I am the more willing to excuse him for being too short in this account, because he allows for it in the *Two Stephens*. 2. He told us in p. 18, 19. *That the reason of King Edward's designs upon the Clergy, was a desire he had of revenging himself upon the Popes, who had done him, as he thought, so many injuries, there recounted*: But here that resolution is made to proceed from an intent of his, to bring down the power of Parliaments. Now I begin to have some hopes of our Author: For I see he knows himself so well, as not to rely upon his own relation laid down before; and
Mr.

Mr. *Varillas* will not believe Mr. *Varillas* : He guesses again; and thinks 'tis here, as in *Arithmetick*, where two false Suppositions may produce a Truth.

XI. After this long deduction, in which, it seems as though he had been resolv'd to spend at once all the little stock of knowledge he has in the *English* Chronicles, he returns to *Wicliff* : who finding himself thus secure, taught openly, that the *English* Lords might resume the goods given by their Ancestors to the Church, that neither Pope nor Bishops might Excommunicate; that Sacraments administred by wicked Priests were ineffectual. p. 23.] Mr. *Varillas* having fram'd to himself a notion, that *Wicliff* was only us'd as a State-Instrument against the Clergy, he has accordingly pickt only these out of his many Doctrines, as appearing most proper to serve his *Hypothesis*; as if these three misrepresented Articles, were the only, or the chief Tenets by which

which Dr. *Wicliff* grew to be so considerable : It was his great esteem for the Holy Scriptures, of which his Translation still remains a memorable instance ; his right notion of the blessed *Eucharist*, the opposition he made to the encroaching Mendicants in behalf of the Secular Clergy ; not to mention his confess'd Excellencies in Polemick Divinity and Philosophy, with a strictness of life, which his Acquaintance rever'd ; which his Adversaries, amongst all their Accusations, have never pretended to call in question ; and which engag'd in his favour the major part of the University where he liv'd, and particularly the Chancellor and both the Proctors of the year 1382. It would be too large a work, and not becoming such a Pamphlet as this, to enter into a Defence of that great Man, and all his particular Opinions, and to shew how industrious the Friars have been to blacken him since his Death ;
when

when even in his Life time, he was charg'd with the fancies and errours of other Men; which, when in open Court, he declar'd never to have been his; this his Remonstrance, has by some since, been pleasantly term'd a Recantation: For the present, the diligent Dr. James may be consulted by the curious, for their farther satisfaction, till some generous Pen shall appear more fully in the Cause of *Wicliff*, and do justice to so eminent a Confessor.

XII. *He keeps us still in the year 1374. and in that it was, as he tells us, that Pope Gregory XI. hearing of the Novelty, wrote to the Archbishop of Canterbury, and Bishop of London, by any means to suppress it. They Cite Wicliff, who appears, but in the posture of one that expected a Reward, and not a Punishment. He pleaded, that he had never design'd to alter the Christian Truth; that if any thing offensive had escap'd him, he revok'd it sincerely, and submitted to Pennance*
and

and publick Correction: Upon this they put into his hands a Billet of the three Errours he had taught; which having explain'd, to their content, there was nothing left for the two Bishops, but to Absolve him, upon promise made never more to maintain in publick any equivocal Propositions. p. 23, 24.]

At the first reading this Narration, drawn up with so much seriousness and formality, it would look like confidence to suspect it; and yet upon search, it will be manifest, that 'tis false and sophisticate in almost all its parts. Having made this general observation, how cautious our Author has been, in avoiding those unlucky things call'd Dates, as not having hitherto specified so much as the Month in which any Adventure fell out; we must not expect he should tell us what was the date of the Popes Bull, of the Episcopal Citation, or the time of *Wicliff's* appearance; all which would have been look'd for in

in an exact History ; and if they had here been set down by Mr. *Varillas* would have supplied us with matter for a Confutation. 1. All our Annals and Registers place this Hearing two years later, about the 19th. of February, 1377. 2. That *Wicliff's* behaviour there, was contrary to what Mr. *Varillas* has represented it : I will at present take no other care to demonstrate, than by setting down the words of *Knighton* :

Cumque die Statuto ad objecta ^{l. 5.}
respondere deberet, omnem preactita-
tem cordis audaciam sine mora dimi-
sit, &c. 3. I shall ask of Mr. *Varillas*, whether it be the way of the French Law, or any other he has studied, for a Man to plead before his Indictment be known, and to answer an Accusation, when 'tis not yet preferr'd against him. If *Wicliff* did so, yet this we know, that he made no such set harangue ; that after that, he had no such Billet of 3 Articles presented him ; that the Exposition
our

our Author ascribes to him is fictitious; and in short, all that follows. For a Tumult happening, the Court was oblig'd to break up abruptly before Nine of the Clock in the Morning; and never came to give such an Absolution, or to receive such a promise. 4. If he had ever read any writer upon the present particular, he could never have made so defective a discourse of it, in which he has not told us so much as that this Trial was at *London*; that the great Duke of *Lancaster*, and *Henry*, Marshal of *England*, appear'd in favour of the Criminal; and finally, the occasion the Bishops found to leave the Court sooner than was intended.

XIII. *We are acquainted, That after this Wicliff Relaps'd: The same Pope hearing of it, complain'd of the English Prelates, and to shew what they ought to have done, condemn'd the Propositions of Wicliff himself: The Prelates being asham'd to be out-done,*
assembled

Assembled themselves at Canterbury in the form of a Council, and ponounc'd by the mouth of the Archbishop of the place, who was their Primate an Anathema against his Doctrine: And all this in King Edward's Reign, and the year 1374. p. 25.]

1. To set him right in his Chronology, this second Convocation is on all hands affirm'd to have fall'n out in the Reign of *Richard II.* which began *June 21, 1377.*

2. Whereas he makes our Bishops so complaisant, as immediately to fall about what the Pope had hinted to them by his example ; 'tis evident by the Original Acts still remaining, and to be seen in their proper Archives, that he was forc'd to oblige them to it by formal Letters ; bearing Date from *Rome, 11 Cal. Jun. Anno 7. Pontificatus* ; though not put in Execution till after the Death of *King Edward.* Why does *Mr. Varillas* mention nothing of this Bull ? or is not the Popes Letter of as great

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moment, and as well deserving to be taken notice of, as a Love-Letter or a Lampoon. 3. He is very unhappy in descending to particulars, and not keeping aloof in generals, and at a due distance: For as in the first Convocation he assigns us no place for their Session, so here he has given us a wrong one, and *Lambeth* is many Miles from *Canterbury*. 4. The Bishops met at *Lambeth* were so far from pronouncing an *Anathema* against *Wicliff's Doctrine*, that they found reasons not to give any definitive Sentence; which had they done, it would have appear'd on Register, amongst other Acts we have remaining of the same Council.

XIV. This 1374. has been a very long year, and at last *King Edward dies in it*; who, however, I am well satisfied, was in the Throne above two years after. *In his life time he had tenderly lov'd the Duke of Lancaster, and had given him outward demonstrations, that he would leave him the*

Crown;

Crown; nevertheless when he was dead, a Will was found written and sign'd with his Hand, which rendred Justice to the Prince of Wales, in the Person of his Son Richard, then but 12 years old, and declared him Successour, in Exclusion to the Duke of Lancaster, and the Dukes of Gloucester and Cambridge, his Brothers. The Parliament of England approved this Will, p. 25, 26.]

I. Mr. Varillas is the first discoverer of any Demonstrations given by Edward the III. to the Duke of Lancaster, that should put him in hopes of the Crown: On the contrary, Walsingham tells us in express words, *Ex tempore, nondum*

finito Parlamento, Dominus Hyp. Neust. Edwardus, Princeps Walliæ,

8. die Julii in die S. Trinitatis defungitur. Dominus Richardus de Burdegalia, filius Dom. Edw. Principis in hoc Parlamento factus est Comes Cestræ & non multo post Dux Cornubiæ, & Princeps Walliæ est creatus. Edwardus in festo S. Georgii apud Winde-

leshores contulit Richardo de Burdeghel, Hæredi suo, ordinem militare. From hence any man of inference, will see what reason the Duke of *Lancaster* had to enlarge his hopes, and promise himself that Prince *Richard* was not design'd for the Crown by his Royal Grand-father. 2. Here is a Will produc'd, never known in the World, till Mr. *Varillas* printed his History: Nothing of this in any of our Authors, but counterfeited by him, who is one of the first men that ever forg'd a Testament, without hopes of getting by it so much as a Legacy. 'Tis something observable, that he should deal so by a Prince, who is the first in *England*, that has made a Statute about Pillories. 3. A man that goes about a cheat, should not be in haste, but let his Invention tarry for his Judgment: This Will is so awkwardly contriv'd, that it betrays it self at first sight. The Duke of *Cambridge* (as he calls him) is put after his younger Brother;

ther; neither was he ever Duke of *Cambridge*, but Earl only, in which character he continued till 1386. when his Nephew created him Duke of *Tork*. *Thomas of Woodstock*, is yet more beholding to Mr. *Varillas*, for having excluded him by the name of the Duke of *Gloucester*; whereas he had no title when his Father dy'd, nor did he arrive to this Dukedom till the abovenamed year 1386. Now 'tis a pretty hard conceit to suppose, that the King did not know which of his Sons was the Elder, or that he should put by from the Crown two Dukes he had never heard of; or lastly, that prophesying of the future honours of his Children, he should guess right about one, and be mistaken about the other. 4. Not to harraß him any more; as for what concerns the Parliament after the Kings Death, I desire to know who should call it, if the new King was not yet approv'd, as he is pleas'd to term it. And

about the Act of Approbation, I request of him to tell us where it is to be found, that so it may be put into the next Edition of *Keeble*.

XV. He informs us, p. 26, 27. *That the unfortunate Alix Perez avoided the punishment prepar'd for her, by embarking with what she had most precious upon a Flemmish Vessel, which carry'd her to the Coasts of Galicia. And the Tutors of the young King forbore to seek after her, either because they thought her below their anger, or that they were perswaded the King of Castile would not abandon her to their discretion, because of the Riches which she brought from England into Spain, or of the pretensions which the Duke of Lancaster had upon his Crown. Thus far our Romancer: His friend Tacitus has begun his Annals with a Verse, and Mr. Varillas improving the humour, and advancing upon those grounds, has made his whole History into a Poem. Had he liv'd in the days of Knight-errantry, he would*
certainly

certainly have been invited over to the Honourable Employment of Imperial Historiographer in the Court of *Trebizond*, and deserved a Pension extraordinary from his Highness Don *Alphebo*. Having here to do with a Female, he has acquitted himself extreme civilly, and much like a Gentleman, to re-conduct the strange Lady to her own Countrey, with all her Jewels and other her stoln accoutrements. But our rough Historians deal more unkindly by her, and tell us, that by a Parliament at *Westminster*, *Alice Pierce* had all her goods confiscate, and herself banisht, so as really to be left the *Unfortunate Alix Perez*.

XVI. We are now coming on to *Tyler's Rebellion*; and here our Author has given a master-stroke of his fancy, and has found a contrivance to draw in *Wicliff* for the Author of the whole commotion. *Viclos* taking advantage of the Kings minority, past on from the Clergy to
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vent his doctrine against the Lay-Nobility and Magistracy ; and at length came to a conclusion, that there ought to be no inequality in goods, but a community of all things. Having thus dispos'd the Peoples minds, he receiv'd into his party one John Balee, a man the most turbulent and seditious of all England : He was a Priest by profession, and had escap'd out of Prison, where his Ordinary had secur'd him. He fearing to be re-taken, and not having means of subsistence beyond the Seas, found there could be no safety for him without kindling a Civil War. So having often conferr'd with Wicliff, he preach'd and improv'd his opinions, so as to draw after him to the number of 200000 persons, pretending to establish an Equality, but indeed to put himself into the dignities of Simon de Saberia, Arch-bishop of Canterbury, and Lord Chancellour of England , p. 27, 28, 29.] 1. I love an Historian of a great Soul and free thoughts, that scorns to be beholding to former

mer accounts, and will go no farther than himself for his relations: 'Tis an argument of a *Vulgar Spirit* to be content to take up with what is written already, and present the World with nothing that's new. *Wicliff's* Preaching had no more relation to this Rebellion, than the Edition of *Confucius* in *France* had to the Sufferings of the *Hugonots*, or than Mr. *Varillas's* Conclusions are us'd to have to his Premises. 'Tis well known by all men of Judgment and Reading, that *Wicliff* always defended Order and Distinction; that he himself took his *Degree of Doctor*, and that his Friends and Patrons were of *the Nobility*; and that all his troubles took their rise from his zeal in maintaining the *Supremacy* of his Prince: So far was he from being Author of this Tumult against him. To pass by our Authors forgetfulness, who having (*p. 12.*) brought in *Wicliff*, as designing nothing but to revenge himself upon
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the Popes Officers and the Clergy, for a suppos'd affront receiv'd from them, does here undeservedly, and without reasons assign'd, set him as hotly against the Laicks and Nobility. All agree, that the Rebellion proceeded from the seeming Oppressions, and from the Taxes, the greatest that had ever been in *England*, thought to be unreasonably impos'd, and insolently exacted in *Kent*, and the neighbouring parts. 2. Now for *John Ball*, the Seditious Ecclesiastick, he was clapt up for tenets of his own; and was so far from having escap'd Prison, to go and enter into frequent consults with *Wicliff*; and from thinking it necessary after that, to raise the People of *England* for the securiry of himself, an inconsiderable Curate; that the Peasantry was first up in arms; and amongst their other extravagancies, having broke open the Prisons, they set free with the rest this *John Ball*, who then indeed joyn'd with his Deliverers.

XVII. *The*

XVII. *The Multitude* (he says) march'd on to the Palace of the Archbishop; where forcing entrance, they find the Prelate upon his knees, and with all the circumstances of horreur, cut off his Head. The Troubles were renew'd soon after in the Provinces of Essex and Kent, and quickly past into those of Norfolk, Suffolc, Erfolc, and Cambridge. Thence the Wicliffists advanc'd towards London in a body innumerable: They were a charge to no man; they paid for what they had, and punisht with death any that were convicted of having stoln. When they were arriv'd at Bloquet, King Richard sent to demand the reason of their taking Arms, but receiv'd an answer full of insolence: And when the Mayor would have shut the City-Gates against them, he was hindered by those of the ordinary sort: The Seditious enter London, burn the Count of Lancasters Palace, and throw the goods of the Count into the River: Then they invest the Tower, whither the King
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and Court had fled for refuge, gain entrance, and murder the Chancellour, the Treasurer, and other Officers, hid in the Tower, and several other Churches of London, p. 29, 30, 31.] 1. I

would have been glad if Mr. *Varillas* would have told us where this Palace of the Arch-bishop stood, and whither it was not that at *Lambeth*, near *Candamart*? It is sure, that the Arch-bishop was not massacred in any Palace he had, and before I end this Paragraph, I will undertake that Mr. *Varillas* himself shall tell me so.

2. Amongst the *Provinces* concern'd in the Tumults, we meet with *Er-folc* for one: Mr. *Camden* and Mr. *Adams* knew nothing of such a place; and if Mr. *Varillas* will come over hither, and discover where this County lyes, I engage my Honour that at least the Freeholders of it shall chuse him Knight of the Shire.

3. That the Rebels were so exact in paying for what they had, I must beg his pardon if I believe a mistake,

not

not only by their Actions, but also by their Principles, which Mr. *Varillas* told us before, were to make *all things common*. But let us follow them to *Bloquet*; which however we cannot do without a guide; for 'tis impossible to find any such place, unless by that name he means to understand *Black-heath*, or *Barnet*, or rather *Mile end*. 4. The Mayor not being suffered [*to change the City Locks, or so much as*] *to shut the Gates*, the Peasantry came on, and Plundered the *Earl of Lancasters* house in the *Savoy*. Sure one would think they had depriv'd him of his Dukedom too: for otherwise how comes it to pass that he who has hitherto been all along *Le Duc de Lancastre*, should be now on a sudden diminish'd into *Le Conte de Lancastre*? By this figure of *Varillism* it was, that the Lord *Darley* was brought down into a private Gentleman, and the Knights of King *Henry* into Souldiers. If there were nothing

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else to be said about the present Rebellion, this single passage were enough to evince the Rebels not to have been the Disciples of *Wicliff*; for if so, this Illustrious Patron of his must needs have met with another sort of usage at their hands: Tho farther yet it may be noted, that *Jack Straw* in his last confession declared, Their design was to save the *Mendicant* Friars, an Order of men, who had always shew'd themselves the most violent Enemies to *Wicliff*. 4. We are now come to the business of *Simon de Suberia*. Mr. *Varillas* mention'd above, that the *Archbishop* was beheaded in his Palace; and now assures us, That the *Chancellour* is murdered in the Tower, either forgetting what he had told us before (p. 28.) that both those dignities were in one Person, *Sudbury*; or designing to deter people from Ambition and a desire of Plurality in high Offices, by shewing that a man must undergo as many

ny several deaths as he holds preferments; and in this example, that the same person was first put to death in his Spiritual capacity of *Archbishop*, and again Massacred some time after for his temporal qualification of *State-Minister*: For that a man may be *two-fold*, was formerly seen, in the Case of *Charles V.* The truth is this, *Sudbury* from the first beginning of these disturbances had follow'd the fortune and person of the King, and was at present retir'd with him into the Tower, where the multitude seiz'd and beheaded him. So dyed a Prelate, of whom our Authors have given us a very honourable mention; and yet Mr. *Varillas* has been pleas'd to assign him so ill-natur'd and unjust a character, (p. 23. & p. 28, 29.) that one who reads it, would think he had mistaken his Man, and was describing the Heretick *Wicliff*, instead of *Sudbury* the Legate of the Holy See. 5. Besides the Chancel-

lour, he tells us more of the Kings Ministers were kill'd in *the Tower and other Churches*. Really Sir, if the *Tower* be a *Church*, it is one of the largest and best fortified Churches in *Europe*. I have to good an opinion of his Friend Mr. *Sorbeir*, as to think that out of the little knowledge of *England* he pickt up here, he could have inform'd our Author, that the *Tower* is never lookt upon by us as a Cathedral, but as an Arsenal: Whither by this Paper I invite Mr. *Varillas* to come over, and see the famous Canons, with which *Henry the VIII.* of Glorious Memory took *Boleign*.

XVIII. Upon a Pardon proclaim'd, great numbers deserted; but a considerable party still kept together in a Body, under the conduct of Gauthier Igler, the most adroit and most resolute person amongst them. After the story of whose death, and some other passages, we find, that Ball preach'd at Seblaker, to 20000 people, upon whose

whose being seiz'd and executed, the Troubles had an end: At last he says, That *Wicliff* was never present either at the Assemblies of the Seditious, or at the Assassination of the Archbishop of Canterbury, p. 32, 33, 34.]

1. Our Author would have deserv'd much commendation, and sav'd the Reader a great deal of thinking, had he plac'd a Key at the end of his Book, as we see done in another work of the like nature, call'd *Barclays Argenis*; it would have been easie then to have known a proper name under all its disguises, we should then have perceiv'd, that *Haviet* was put for *Wiat*; *Gauthier Igler* for *Wat Tyler*; and what had been the meaning of the not yet deciphered *Seblaker*; which we can only guess to be *Black-heath*. 2. By this last sentence, which Truth has extorted from Mr. *Varillas*, it appears, that *Wicliff* was altogether innocent, and that our Author would never have brought him into

this Rebellion, but to gain the Topick of describing it; which *Image* with all its graceful circumstances must otherwise have been lost, for want of an opportunity to introduce it.

XIX. *A Schism happening between the Popes, Wicliff in the year 1382. makes his advantage of it; but his offers being rejected by the Parliament, he found himself obliged to retire into the Province of Wales, newly subjected to the English. There he attack'd the Benedictines by a Writing: Upon this, Archbishop Courtney assembles a Council at London, soon after Easter, where were condemn'd these Propositions of Wicliff, That the Substance of the Bread and Wine, &c. These Articles thus condemn'd, Wicliff himself being cited, made his appearance, where he abjured all he had taught without exception. This Recantation: bey obliged him to put in writing, and recite over again. And this piece had been seen in its place amongst the other Acts of*
this

this Council, if the English Compiler, too passionate for the Glory of his Nation, or unwilling to give Arms to the Catholicks against the Hereſie of Calvin, of which he made profeſſion, had not ſuppreſs'd this retractation, and plac'd inſtead of it a profeſſion of Faith, which properly ſpeaking, is nothing but plainly a captious Qualification of the Errours of this Heretick. The laſt act of the Council was an Eccleſiaſtick procedure againſt his three famous Diſciples, Rippendon, Hereford, and Aſton. p. 36. ad p. 42 J

1. What is ſaid in the beginning of this Paragraph, we find no where warranted; nor that *Wicliff* ever was in *Wales*: which our Author makes *newly Conquered* by the *Engliſh*; an Expreſſion ſomething improper for a Countrey, that we had acquir'd no leſs than a Hundred years before. 2. What he ſays was Penn'd againſt the *Benedictines*, I have reaſons to believe to have been
no

no other than the Two Treatises written by *Wicliff*, and in the last Century, printed against the *Mendicants*. 3. 'Tis acknowledged that *Courtney* in a Council, call'd upon *May 17*. did condemn several Conclusions, and that the same Archbishop upon *June 20*. sat upon *Hereford*, *Reppington* and *Ayshton*, accus'd of holding those Conclusions: *Ayshton* pleaded apart; The Two other put into the Court a Paper, which the learned *Sir Henry Spelman* has publish'd in his Councils from the M S S. Copy, in the principal Registry of the Archbishop of *Canterbury*, *Nuncupat. Courtney. Fol. 25*. At neither of these conventions, nor at any other time throughout this whole year did *Wicliff* appear at all at *London* before the Archbishop: What assurance then must that Man be Master of, who dares affirm that he made, wrote, recited in this Council a formal Recantation of all his opinions whatever, without reserve; whereas there is not so much

much as any pretended retraction of his of any kind, that can possibly be brought to concern any more than the single Article about the blessed *Eucharist* ? As for that Accurate and Honoured Collector Sir *H. Spelman*, as this is the first time he has ever been accus'd of *Falsifying*, so his confident Accuser could not do it, without giving matter to any examining Reader of returning the Charge, and Convicting him of his own Calumny. For had this Historiographer of *France* but once vouchsafed to look into the Book he has pass'd so blind a censure upon, he would easily have found that his *Latin* Friends, who told him of such a palliation in behalf of *Wicliff*, had a little misinform'd him. For such a palliation is so far from being there, that there is nothing that can possibly be thought like it, or mistaken for it, unless it be the above-named Paper of *Hereford* and *Reppington* : Which if he shall please to doubt

doubt of, whether it be Authentick or no, upon his acceptance of my former Invitation of him into *England*, I shall be willing, after we have seen his Cathedral the Tower, to wait upon him up the Water to *Lambeth*; where his worthy Countryman, the learned Mr. *Colomiez*, on my account, will condescend to let him into the *Archives*; upon promise, that he makes better use of the *MSS.* he sees there, than of those he calls *Cardinal Bellays*; which are of so nice and so retir'd a humour, that they will endure no visit from any other person besides Mr. *Varillas*: Of whom I shall forbear to observe at present, how little he understands of the Constitutions of the Church of *England*, whatever pretences he makes to be a Critick in the History of *Heresies*, who takes Sir *H. Spelman* for a *Calvinist*, and thinks there is no difference between *Geneva* and *Great Britain*.

XX. But

XX. But to proceed, *Mr. Varillas* tells us, that the *aforesaid Council*, held at London, forbid all Persons whatſoever to preach without permission from the Bishops. Farther he adds, That the Decisions of this Convocation at London, were inserted in a Decree of the University of Oxford, approv'd by *Wicliff*; which *Spelman* has also suppress'd, to put in its place a Piece, which can be manifestly convicted of Forgery, by the Testimony of *Vington*, an irreproachable Author in this matter. p. 43.]

I. I have so great a respect for the pious and worthy Sir *H. Spelman*, so basely handled by this Transcriber of *Florimond*, this Successour of *Sorbier*; not at all acquainted with the Character. of Books or Credit of Authors, that I cannot prevail with my self to discover how false the former part of this Paragraph is, till I have clear'd the latter. There has never been, perhaps, any Lay-man, that has so devoutly
serv'd

serv'd the Cause of his Mother the Church, as this incomparable Gentleman. He has not only display'd with Truth the former state of the *English Church*, but better'd the present, and has left a work, which if well considered, will do her justice, as to the rights of her Patrimony in after Ages. What can be said great of any man, that might not be said of him, who was so admirably learn'd, so judicious, so sincere, so pious, and in short, was every thing that Mr. *Varillas* is not? Yet for all this, the *Frenchman* has been pleas'd to reflect upon him, as *Suppressing a certain decree of Oxford*; which Animadversion betrays the Author not only not to have read the Book, as we observ'd before, but farther yet, not to have seen so much as the Title of it. For how absurd is it, to ask for a *Censure* of the *University*, in a work that professes no more than a *Collection of Church Constitutions*; when by a parity

parity of reason, he might as well fall upon the Author of the *Oxford Antiquities*, for omitting the relation of what has been acted in the *Synods at London*. And now to compare *Vington* (I suppose he means *Knyghton*) to Sir *H. Spelman*, shews who does it. What use he can pretend to make of *Knyghton*, is to me a Mystery; for in him nothing is seen of the *Decisions of a Council of London, inserted in a Decree of the University of Oxford, approv'd by Wicliff*. All that can be gathered from him, is, that *Wicliff* made a Recantation, there in full set down; which as yet only concerns the point of the Eucharist; so it is so far from being indeed a Recantation, that it is a free and resolute Confession of that Faith which is now maintain'd in the Church of *England*; declaring, that our Saviours body is *verily and really present in the Sacrament*, the Bread however retaining its proper Species. And I leave it even to Mr. *Cockquelin*

to determine between us, whether that Man may be concluded to renounce his opinion, the Opposers of which he brands with Heresie; and affirms, that at what time it was condemn'd by Authority, a Prodigy interven'd to deter the Judges from their unjust Proceedings. Neither would *Tyffington* and *Winterton*, and *Wellys*, and many more of his zealous Adversaries have written purposely against this Retraction, had it been so, and not rather a Remonstrance; which, because we submit the whole matter to the Readers judgment, we have affix'd at the end of these Papers from the Copy in *Knyghton*. Of whom, seeing Mr. *Varrillas* has made mention, as an Author to be relied on in this matter, though in truth he was always an open enemy to *Wicliffism*; I desire leave to digress into a Quotation or two out of him, to shew the state of the *Wicliffists* in those days: In his Fifth Book he says, *In those days*
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this Sect was in great esteem, and so much increast in number that a man could not see Two people walking together, but One of them was a Wicliffist. And in another place, That that Party had gain'd half, or above half the Nation to their side. And these not Mechanicks, or the lowest sort of people, but, amongst them, many Knights, of whom he instances in some, and Dukes, and Earls. That since Wicliff had Translated the Bible, even the Women of that Profession understood more than their Clergy did : For which he makes a long melancholy Lamentation, and would fain perswade us, out of Gui de Sancto Amore, that Wicliff is indeed Anti-Christ. To whom, however, he has done so much justice in his character, as to acknowledge him a most eminent Philosopher and Divine ; and that as his Scholars always Foil'd their Adversaries in their Reasonings, so that he himself went beyond all Men of that Age in Disputing.

Upon the whole matter, if my opinion were to be ask'd, whether this Annalist *Monsieur Vington* be so altogether irreproachable, not to take any notice how small a mans credit ought to be in his own Cause ; I am affraid I should declare that to me he seem'd a Person of but a mild understanding, and a very narrow information. Otherwise, in these few leaves Mr. *Varillas* pretends to have consulted, How could he have been so impos'd upon as to think that *Wat Tyler* and *Jack Straw* were one and the same man ? How could he so forget himself as to call that in words at length *The second year of King Richard*, which by his own account, a little way of is the *Fourth* ? Or lastly, why should he exclaim against a Preacher for this harmless remark, *That amongst all the Profelytes our Saviour made, he is never read to have gain'd a Priest* ? And all these things printed in his Works, out of a Manuscript thought to be
of

of his own writing, by a person of unsuspected Integrity, Sir *Roger Twisden*, who has given us at the beginning of the Book the Authors own judgement of Himself;

*"Me metuo dubium pro veris sæpe
(locutum,*

*"Plus audita loquor, quam mihi visa
(sequor.*

Which ingenuous confession may serve indeed to atone for the mistakes of the well-meaning Canon; but will take away all pretences of excuse from Mr. *Varillas*, who without discretion embraces him as *irreproachable*. 2. It remains that we speak something to the former part of this Paragraph; where we deny that in the *London-Convocation* held by *Courtney* 1382. Preaching without the Episcopal License was forbid: For in that Synod, it was only resolv'd that *Hereford* and *Reppingdon*, and *Ayshton*, should be silenc'd and

hundred from the Pulpit: But for any general Constitution to prohibit all men whatever from Preaching without permission from the Ordinary, it was the Act of *Th. Arundel*, Successour to *Courtney*, in the See of *Canterbury*, who first procur'd it to be De-

(a) Dict. Theol.
M. S. in Coll.
Linc. Ox.

creed. This may be seen in *Lynwood* and *Athon*, and (a) *Gascoign*,

famous Authors of the Century in which he liv'd. Nor are we bound to enquire if any of the little Writers have said the contrary, since 'tis the duty of an Historian not to take the advantage of any Authority, but to be restless till he has the best. In the late confus'd account of the Convocation, I had almost let pass without remark, an intrigue of the Duke of *Lancasters*, where he makes all the right of that Prince to the Kingdom of *Castile*, to proceed from an Excommunication of the King in possession, and a Donation of it to Duke John

John *by the Pope*, (p. 27. & p. 40.) not knowing any thing of a propriety and juſt title he had acquired himſelf by his marriage with *Conſtance*, eldeſt Daughter to the Deceas'd King *Piedro*.

XXI. To make our laſt obſervation upon what we have undertaken to conſider: He relates *the Death of Wicliff*, which he represents as an extraordinary act of God in ſtriking him with a mortal Palsy, upon the Feaſt of *St. Th. Becket*, againſt whom he had prepared a Sermon for the Day. After that, he acquaints us, that his Scholars acknowledg'd him for a Saint, and attributed falſe miracles to him, till in the year 1486. Archbiſhop Arundel, in a Council at London, not content to condemn his Doctrines as before, did alſo burn his Books by the hand of the Hangman, p. 45, &c.]

I. *Thomas Becket* is ſo well known, that no Loyal *Engliſhman* can believe Providence would interpoſe in favour of him, which is ſtill the leſs probable

ble at present, because our better Writers report this fit to have come upon *Wicliff* on the *Festival of Holy*

(b) In pag. ante
Hist. Ivonis Car-
notenf. M.S. in
Bibl. Cotton.

Innocents, which is the day preceding. Dr. *Gascoign*, (b) whose testimony about *Wicliff* must be unquestionable, has inform'd us, *that having been troubled with a Palsy for two years 'before, it then became fatal to him*; which in the decayed state of Old Age, after a life spent in action, and the Original heat now of course abated, can be no wonder. If the Monks were resolv'd not to let him dye without a Prodigy, it would have seem'd much more plausible and taking, had they inflicted upon him the Rickets, or the Small-pox. 2. If the Scholars of *Wicliff* thought him a Saint, and that he was assumed into Glory, they did but as became Men of Reason, and those who had been witnesses of the Sanctity of his Life, and Purity of his Doctrines.

But for what follows about *the false Miracles*, it is sheer invention; neither was Mr. *Varillas* very wary to mention any thing of that nature in the same page with *Thomas of Canterbury*: For *Wicliff's* Followers made no *Pilgrimages* to *Lutterworth*, nor did they ever turn up the Cloaks of their Adversaries to look for their *Tails*. 3. As to the business of *Arundel*, and the *burning of the books*, which in words, at length, he makes to be done in the year 1486. it is impossible to be reconcil'd to truth: That action in reality fell out about the year 1410, so we are willing to think Mr. *Varillas's* Pen has slipt, and by chance mistaken a hundred years, and that he meant to ascribe it to *Ann. Dom. 1386*. because, (in p. 42.) he tells us, *that in the preceding year 1385 Courtney died, and Arundel succeeded in the Archbishoprick of Canterbury*: Which however is notoriously false; For *Courtney* died not till *July 31. 1396*. (unless he

he died twice, in imitation of his Predecessour *Sudbury*) and the same Year, about *Christmas*, was *Arun-del* translated to *Canterbury*.

I have at last, not without great violence us'd upon my inclination, pass't through what relates to *England* in the First Book of Mr. *Varillas*; and I think I may have deserv'd as many Livres for my Patience, as He has had for his Invention. If nothing will perswade him to renounce his Pen and Ink, but he has sworn still to go on writing Legends, to the utter destruction of Monsieur *Barbin* and his Family, and to the everlasting disgrace of Mr. *Cocquelin*; and in the mean time is willing to continue his Scene in *England*, I shall take the boldness to recommend to his Fancy the renowned Story of the Ten thousand *Ursulins*, which at present labours under a few inconveniences, and is not so well receiv'd as it deserves, by some Scrupulous Hereticks. For the Truth of what
He

He shall say, I confess I am not able to help him to any such Manuscripts as he commonly makes use of; but in lieu, I can tell him where at a very cheap rate he may furnish himself with Witnesses. But to let him know in truth what the World thinks of him: He has writ away all his Credit; his last defence of himself has prov'd him Inexcusable, and made men apt to think that as in *England* at present, so in *France* too, the same person that is Historiographer, is also Laureat: Hence it might be, that *Monsieur Varillas* in his *Revolutions*, takes all the liberties of a Poet, and Mr. Dr--- in his Conference between the *Hind and Panther*, tho in Verse, has aim'd at all the plainness and gravity of an Historian.

For History is indeed a serious matter, not to be written carelessly like a Letter to a Friend, nor with *Passion*, like a Billet to a Mistress; nor with *Biafs*, like a Declamation for a party

ty at the Bar, or the Remonstrance of a Minister for his Prince; nor in fine, by a man unacquainted with the World, like Soliloquies and Meditations. It requires a long Experience, a sound Judgement, a close Attention, an unquestionable Integrity, and a style without Affectation: All which glorious accomplishments, as they are wanting in the Author of *The Revolutions in Matters of Religion*, so there is no Historian that I know of, in whom they have shew'd themselves to so high and admirable a degree, as in a Physician of our Age, who has oblig'd the World with a *History of Diseases*; and whose Name is too great to mention in a Pamphlet of this Character.

The Belief of Dr. *John Wicliff*,
in the point of the *Eucharist*,
which by heedless Men has been
call'd his Recantation.

WE beleve as Crist and his
Apostolus han tauzt us,
that the Sacrament of the
Auter white and ronde and like tyl
oure brede or oft unlacrede is
verray Goddus body in fourme of
brede, and if it be broken in thre
parties os the Ruke uses, or elles
in a thousand, everlky one of these
parties is the same Godus body,
and right so as the persone of
Crist is verray God and verray
man, verray Godhede and verray
manhede ryth so as holy Kyrk
many hundreth wynter has trowyde,
the same Sacrament is verray
Godus body and verray brede:
os it is forme of Goddus body
and form of brede as techith
Crist and his Apostolus. And
therefore seynt Poule nemyth it
never but whan he callus it bred,

and he be oure beleve tok his wit
of God in this : and the argument
of heretikus agayne this iurings,
lych to a chrestene man for to
assolue. And right as it is heresie
for to trowe that this Sacrament
is Goddus body and no brede, for
it is bothe rogedur. But the most
heresie that God sufferide come
tyl his kycke, is to trowe that
this Sacrament is an accident
with a substance and may on no
wille be Goddus body : for Crist
sayde he witnesse of John, that
this brede is my body, and if the
say that he this skylle that holy
kyrke hat bene in heresie many
hundred wynter, sothe it is, spe-
cially sythen the fende was lousede
that was he witnesse of Angele to
John Euangeliste astur a thousande
wynter that Crist was stenenyde to
heven. But it is to suppose that
many seyntes that dyede in the
mene time before her detz were
purrede of this erreure. Owe holwe
pore diuersite is betwene us that
trowes that this Sacrament is
verray brede in his kynde, and be-
twene heretikus that tell us that
this

this an accident with outen a sub-
jecte. For before that the fende
fader of Iesynus was lowfide, was
never this gabbing contrivede.
And howe grette diversite is be-
twene us that trowes that this Sa-
crament that in his kynde is verray
bryde and sacramentally Goddus
body, and be twe heretykes that
trowes and telles that this Sacra-
ment may on none wyle be God-
dus body. For I dar sewly say
that zif this were soth, Crist and
his sepnts dyede heretykus, and the
more partye of holy Kyrke bele-
vyth nowe heresie, and before de-
voute men suppos ene that this
consayle of Freres and London was
with th: hery dene. For they put
an heresie up on Crist and synts
in hevyn: wherefore the erthe
tremblide sayland maynnus boys
answeryde for God als it dide in
tyme of his passion whan he was
dambnyde to podely deth. Crist and
his modur that in groude had de-
stroyde alle heresyges kepe his Kyrke
in right beleve of this Sacra-
ment, and wene the king and his
retourne to ask sharply of his clerkus
this

this offis that alle his possessioners
 on paine of lesyng of alle her tem-
 poraltes telle the king and his rewme
 with sufficienc grownding, what is
 this Sacrament, and alle the orders
 of feres on paine of lesyng of her
 legians telle the king and his
 rewme with gode grownding what
 is the Sacrament. For I am cer-
 taine of the thridde partie of clergie
 that defendus thise doutes that is
 here saide, that they will defende
 it on paine of her lpf.

F I N I S.

ERRATA.

In p. 5. for Polydore Virgil read Harpsfield.

